

FOR ZION'S HERALD.

BOZRAH AND MONTVILLE CIRCUIT, CONN.

BA. BROWN—God is visiting us in great mercy in the powerful reviving of his work, both in and out of his church. At our great and glorious Camp Meeting at Bolton, several of the members from different parts of the circuit experienced a *clear witness* of the great blessing of *perfect love*, and since have not ceased in humility to declare what great things their heavenly Father had done for them. The result is glorious. The brethren and sisters are strengthened and much quickened, and backsliders and sinners are earnestly inquiring what they must do to be saved. In Montville, some have united with us on probation. At Uncasville, several have experienced religion, and others are asking for prayers. The means used in this place, are the preaching of the word in *simplicity*, in *power*, and directed to the *hearts* of the hearers; and during the week, two general prayer meetings and one for females, which are interesting, especially the latter.

In the east part of Salem, we have had a series of evening meetings, which have been well attended; great attention and deep solemnity have characterized the listening assembly. Some have been reclaimed from their backslidings of heart and life, others have found the pearl of great price, and others are now earnestly desiring to flee the wrath that is to come and be saved from their sins. Last Friday evening ten arose and came forward for prayers; some of them were blessed before they left the place. O how solemn, how glorious the sight. To all appearance, the work in East Salem has just commenced, though many declare "we never saw such a work here before." All who love the Lord are putting on the armor and preparing for the fight.—Lord, give us glorious victory.

In Bozrahville, some have joined on probation, some have been reclaimed, others are found in our class and prayer meetings, asking for the prayers of God's people. We feel that the prospect for a great and glorious revival, in all parts of the circuit, is good. We ask the prayers of all who love our Lord Jesus Christ, especially those who have preceded us in this field of labor, that the Great Head of the Church will continue to bring lost sinners home to God. If our prospects are not blasted, we shall have a better story than this to tell you.

L. PEIRCE.
H. FORBUSH.

Bozrahville, Oct. 8, 1838.

FOR ZION'S HERALD.
ENFIELD, CONN.

BA. BROWN—We have had a season of rejoicing at late in this place. At the Bolton Camp-meeting, our brethren and sisters got well into the work. Some souls were converted there, that left home with us, as they said for the purpose of getting blessed, and blessed they were in very deed. I think that those of us who attended the above meeting, will long remember it on account of the remarkable outpouring of the Spirit of the Lord. We came home with a determination in the strength of the Lord to storm the camp of the adversary. Ten or twelve have already left his ranks, and are now singing the "new song, even praise to God." The devil is evidently wounded here. He is roaring prodigiously, and the more he loses from his ranks, the louder he roars. We are still praying that his kingdom may fall, and that the blood-stained banner of Christ may wave triumphantly over the place.

"What though a thousand hosts engage,
A thousand words, my soul to shake;
I have a shield shall quell their rage,
And drive their alien armies back;
Portray'd in beads a bleeding Lamb:
I dare believe in Jesus' name."

W. WILKIE.

Enfield, Oct. 2, 1838.

FOR ZION'S HERALD.
MONTVILLE, Vt.

BA. BROWN—With pleasure we announce to the friends of Zion, that God has not forgotten to be gracious to us in this northern part of the work.

A Camp Meeting was held in Cabot, from the 10th to the 15th of September, and as I have seen no notice of the meeting by any one, I will just allude to it.

We had the *smallest* number of preachers at the meeting, of any I ever attended; and those present, were mostly young in the ministry; also, by reason of indisposition, we were deprived of the labors of our Presiding Elder; yet our brethren in the ministry and membership labored earnestly for God and His cause. The meeting at no time was very large, except on Friday, when the space within the circle of tents was crowded with listening hearers.

We do not reckon the advantageous results of this meeting so much in the conversion of souls, though a goodly number were converted to God, and went from the place rejoicing in His pardoning love, as in the reclaiming backsliders and quickening believers. Many found the pearl of perfect love, and others who had lost the witness of that blessing, found it restored to them. O how important that blessing abound in the church. No reformation will be very lasting, unless the church is pressing into *all* the fullness of God. Several went from my charge on purpose to seek the salvation of God, and they did not seek in vain, for they found "Him of whom Moses in the law and the prophets did write, Jesus of Nazareth."

Since that meeting, the Lord has converted ten or twelve with us in Danville, including the four who were converted at Camp-Meeting. Several backsliders have been reclaimed, and some are seeking full salvation in the blood of the Lamb. Quite a number are yet serious, and we hope the Lord will still be gracious.

We need a great work in the church and out of it, and unless we are favored with it, my will go down to perdition at last. LORD SAVE US!

I wanted just to say, our brethren held a protracted meeting in Peacham, which commenced on the 24th of September, and it was indeed a time of God's gracious power; when many crowded the gates of Zion. There were from fifty to one hundred came forward for prayers at a time. Within one week I presume from thirty to forty passed from death unto life. I have attended protracted meetings, Camp-Meetings, and been in many revivals, but I have no recollection of ever being where so many came forward with such promptness and decision, as in that place. Some few of them were heads of families, but mostly youth; and I was informed many of them from the most promising and influential youth of the town. I hope and trust Br. Patterson will give you a particular account of the good work, which can but cheer and encourage every lover of God.

Though my labors are incessant, I have strength equal to my day, and have not, since I entered the ministry, felt a warmer sentiment to the cause of God, and a more ardent love for the souls of my fellow men than now. And though some may censure those of us who have become abolitionists, as "schismatical" and opposed to the "order of the church," and that we decline in religion, &c., yet for one, I can say, never did I prize private, plain, unadorned Wesleyan Methodism more highly than I now do. I rejoice in a full salvation, through our Lord Jesus Christ. I believe brethren in the ministry need to stand on the walls of Zion in this part of the work, at least, with the *whole armor* on, and combat *not* sin, not *even* AMERICAN SLAVERY, "that mother of abominations" excepted. May God hasten the time when a *present*, FREE and FULL salvation shall be proclaimed and possessed throughout the world.

Your truly,

S. KELSEY.

October 15, 1838.

"We hope so too; there is no news like a sch."

Ed. HER.

FOR ZION'S HERALD.

WOONSOCKET, R. I.

BA. BROWN—I am happy to communicate some further intelligence of the glorious revival of religion we have been enjoying in this place, for some time past. We have had a series of evening meetings, which have been continued for several weeks, and which the Great Head of the Church has been pleased signally to own and bless. As the fruit of these meetings, we number more than *forty*, whom we trust have been adopted into the great family of heaven, and made heirs of an imperishable crown.—Others we believe are seeking for the balm of consolation, to soothe their lacerated spirits, and I trust will soon "find Him of whom Moses in the law, and the prophets did write." We have had but little help from ministerial brethren from abroad, during the whole of our meetings; but those who did come to our aid labored like men.

Who watch for souls, for which the Lord
Did heavenly bliss forego!

For souls which must for ever live,
In raptures, or in we?

May the Lord reward them for their labor of love.—Among the subjects of this work, there are some middle aged, but they are mostly blooming youth.—Between thirty and forty have joined our church on probation, among whom are several intelligent young men, who bid fair to become useful members of the church of Christ. May the Lord keep all these tender lambs from the evils of a wicked world, and the influence of sin which surrounds them.

I am happy to say to the pious Sabbath School teacher, "Be not weary in well doing, for in due time you shall reap if ye faint not." We had, previous to the commencement of the revival here, several teachers who were strangers to God and the peace of religion, but now they are rejoicing in anticipation of a blessed immortality beyond the grave.

We ask our brethren to pray for us, that the good work may still go on, until hundreds of poor sinners, now in the way to death, shall be brought to Christ.

J. TALLMAN, Sup. S. S.

Woonsocket, Oct. 17, 1838.

FOR ZION'S HERALD.

N. W. DUKBURY.

BA. BROWN—There has been a rising in our Zion in this place for several months past. The church are united, striving for the faith of the gospel. Several have obtained the prize of perfect love, and are now rejoicing in this great salvation. A few souls have been happily converted to God. We are looking for greater manifestations of God's power to save, and if faithful, we shall not be disappointed. The Lord of hosts is with us, the God of Jacob is our refuge.—Glorify be to his holy name. Amen.

Z. B. DUNHAM.

Oct. 13, 1838.

REVIVAL AT SEA.—Letters have been recently received from the whale ship Hobomok, Capt. Bunker, of Falmouth. The letters are dated in April last, on his passage from New Zealand to the coast of Chili. The example and influence of a pious young man on board, had operated happily on the minds of a number of the crew. Six or seven of them have given evidence of conversion. "So far," says a letter, "from profanity or improper language of any kind being heard, there has for some time been scarcely any thing but the voice of prayer and praise." Public prayer is attended regularly on the Sabbath, and a Bible Class on two evenings in the week, and a singing school on one. An interesting letter has been received from a young man, one of the converts, detailing his religious views and feelings. It affords pleasing evidence of a work of the Holy Spirit on his heart.

"Thus does God give his people encouragement to pray for seamen. Though far from the instituted means of grace, he can and will bless the means they have. We commend them to the fervent prayers of the brethren."—*Bat. Telegraph* of the abundance of the sea.

FOR ZION'S HERALD.

A CALL.

For a New England Methodist Anti-Slavery Convention; to be held in Lowell, Mass., Nov. 21st and 22d, 1838.

Whereas slavery, with its untold, unnumbered evils, exists in these United States; and whereas the great body of the people of this nation, north and south, (a few noble spirits excepted,) connive at its existence; and whereas, more especially, this evil exists to an alarming extent in the church of which we are members; and whereas certain Annual Conferences have labored to put down Anti-Slavery Societies, Conventions, and efforts, and thereby, in a most indirect, endeavor, the extermination of those righteous principles on which they are based; and whereas our Annual Conferences, where a majority are abolitionists, have been prevented taking decisive action on the subject of slavery, by which the petitions of thousands of our members have been disregarded; and whereas all attempts to modify the principles of abolition must from their very nature be utterly impossible, and to disturb its principles measures pregnant with dissolving consequences to the slave; and whereas the right even of our ministers and members to hold Conventions on this, as on other moral subjects, have been questioned, and some of our most worthy ministers have been subjected to high ecclesiastical censure for attending them.—Therefore we, the undersigned, believe that right, duty, and expediency, require the holding of the Convention above proposed, at the time and place specified; and we hereby issue our call to that effect.

DEAR BRETHREN.—The foregoing form of a call for a Convention has been directed to many preachers and laymen, who it was supposed would be active in procuring subscribers to it, with the following postscript:—

P. S. Those who approve of the Convention will have the goodness,

1. To circulate the call on the opposite page, and get the names of all the male members you can, with the least possible delay.

2. Mark against the names that you obtain, the station in the church which the individual occupies, as, for Local Preacher, L. P.; for Steward, St.; for Class Leader, C. L.; for Trustee, Tr.

3. If circumstances are such that you and other brethren cannot attend, who would otherwise be with us, you will nevertheless sign the call, and send the Convention a communication, post paid, opening your mind fully on the subject of slavery, &c. &c.

4. We take the liberty to send you this without paying the postage, and request, that having obtained the signatures desired, you will forward it immediately to Rev. James Porter, Boston, Mass., post paid. When the signatures are received by him, they will all be inserted under the call, and published in Zion's Herald.

YOUR RETURNS should be made as early as possible, but at farthest by the 1st of November. Don't fail to do up this business thoroughly and immediately. At a full meeting of both of the Methodist churches in Lowell, a resolution has been unanimously passed, inviting the Convention to be held there, and ample accommodations will be made gratuitously for all who attend.

And we recommend to anti-slavery brethren in every circuit and station in New England, immediately to appoint delegates, and make provision to meet their expenses.

The object of inserting this call in the Herald at this time is, that those brethren who have not seen it, and are in favor of the Convention, may transcribe and circulate it. It is believed there never was a time when such a Convention was so imperiously called for, as at the present. The arrangements created in our ranks by the

mis-named pacification bill—the action of certain Conferences in their Conference capacity against us and the cause we advocate, and the increasing claims of our suffering brethren in chains, summon us, as by the voice of God, to united action. That the summons will be heeded, there is no room to doubt. From information already obtained, the call meets with the heartiest welcome. The brethren of one or two large churches in this State all signed it at first sight, with one exception. The prosperous days of Pacification are numbered. The glorious looked for reaction has commenced. The time for renewed effort has come. Let us work while the day lasts.

It is desired that the call may be circulated in every neighborhood in New England, where a Methodist abolitionist can be found. It should be done immediately. We have no time to lose.

Yours for the cause. J. PORTER.

Boston, Oct. 19, 1838.

FOR ZION'S HERALD.

THE WAYLAND MURDER.

BA. BROWN—In the last Herald I find a communication written for your paper, and an article originally published in the *Independent Chronicle*, both dated at Wayland, and giving an account of the murder committed in that town on the night of the 27th ult., by Nathan Smith, an inhabitant of Sudbury.

As that murder was one of the most horrid and barbarous acts ever perpetrated in this vicinity, the readers of your paper may be gratified to become more particularly acquainted with the previous character of that individual, who, having lost all the noble feelings which elevate the character of man, could deliberately, in the darkness of the night, and with a dwelling in his wife, and disregarding her shrieks, cries and entreaties, inflict the fatal wound, and not feel satisfied till he saw her gasping in the agonies of death. I became acquainted with the murderer about fourteen months ago, when I was called to attend the funeral of one of his children. As I entered the house, (for so it was called) I was immediately satisfied that extreme poverty was the portion of its unfortunate occupants. I was introduced to Smith and his family, consisting of his wife and seven sons. He was about 47 years old, rather above the middling size, and to appearance, a strong, athletic man. At the time, he appeared much affected, and the next Sabbath, with his family, was at the house of God. These feelings, however, were momentary. His hard heart was then susceptible of solemn impressions, but did not long retain them, probably in consequence of the countervailing influence of his friends, which, as I was then informed, he has freely used for many years.

This unfortunate man was born, and from his birth has lived in this town; consequently his general character, from his youth has been well known: I am informed, that when young he was respected for it was then considered no only proper, but necessary for the young, as well as the aged, to receive stimulus from ardent spirit, to assist them in their respective occupations.

At the age of 24, he married a respectable young woman of this town, with whom he had been acquainted from childhood. They owned property to a small amount, and he possessed a strong constitution, and great muscular strength, which enabled him to obtain employment at almost any time. Their prospects were therefore flattering, and had a proper course been pursued, he probably now might be in comfortable, perhaps affluent circumstances, and living with an affectionate and happy family.

But what a contrast! *Jahappy family!* A murdered wife! Himself a criminal confined in the cells of a prison, with the gloomy prospect of soon closing his earthly career in infamy. His children without a home, and mourning the loss of a murdered mother, their father the murderer, and thirsting for their own blood. And what was the cause of all this misery? He soon neglected his family, and was the cause of this brutal act, and all this misery? It is easily answered: *Rum was the cause.* When young he used it moderately; the "old" licen law (which some attempt to believe, and endeavor persuade us to so great a blessing to the poor) labored him to procure the "liquid poison" at every tavern, and in the country, at almost every store. The temptation was before him. Rum could be easily obtained, his appetite for it became stronger, and, as he freely indulged, he soon neglected his family, and was the cause of this brutal act, and all this misery? It is easily answered: *Rum was the cause.* When young he used it moderately; the "old" licen law (which some attempt to believe, and endeavor persuade us to so great a blessing to the poor) labored him to procure the "liquid poison" at every tavern, and in the country, at almost every store. The temptation was before him. Rum could be easily obtained, his appetite for it became stronger, and, as he freely indulged, he soon neglected his family, and was the cause of this brutal act, and all this misery? It is easily answered: *Rum was the cause.*

The patriot with quiet warm with love for his country, and boasting of good and wholesome laws, becomes acquainted with the fact, and inquires: *what was the cause?* he enters a community with one voice inquiring: *what was the cause of this brutal act, and all this misery?* It is easily answered: *Rum was the cause.* When young he used it moderately; the "old" licen law (which some attempt to believe, and endeavor persuade us to so great a blessing to the poor) labored him to procure the "liquid poison" at every tavern, and in the country, at almost every store. The temptation was before him. Rum could be easily obtained, his appetite for it became stronger, and, as he freely indulged, he soon neglected his family, and was the cause of this brutal act, and all this misery? It is easily answered: *Rum was the cause.*

Whether he was under the immediate influence of ardent spirit, the night he perpetrated that horrid and infamous act, or not, as there are various opinions, I cannot tell. He says he was not disposed at all with liquor. I am not prepared to say that he was; but that he did, during the evening and night, drink ardent spirit, at different times and in different places, I presume no one in this vicinity doubts. But, if he had not received any that night, to prepare himself for the horrid murder he is about to perpetrate, probably no one believes that he ever would have harbored the idea of murdering his wife, had it not been for that which had forced been the source of all his miseries.

As accounts of this murder have been published in some periodicals without even an allusion to what was evidently the principal cause, I have felt constrained from a strict sense of duty to the public, to write the above article, hoping that an enlightened community who universally view this murder with abhorrence, will look not only the effect, but at the principal cause; and that the maker and retailer of ardent spirit, and all those whose laboring for the repeal of the present license law will stop and inquire, 1. If the present law is rejected, and the greatest cause of human wretchedness continued among us, how many poor families will be made wretched and miserable?

2. How many poor wretched poor children will settle down in despair and sorrow, when the temptation is again given before their poor, intemperate husband and father?

3. How many young men, having the temptation before them, will gradually be preparing like the unfortunate Smith, to spend much of their lives in poverty and wretchedness, and end them in ignominy and disgrace?

LUMAN BODDEN.

Sudbury, Mass., Oct. 13, 1838.

PORTER'S TEMPERANCE HOUSE.

This house is located in Wrester, some four or five rods north of the railroad depot. It is a splendid edifice, and is kept in the most splendid manner.—It probably furnishes as good table, as good lodgings and other accommodations, and that too at as cheap a rate, as any other house in the country. I visited it last week during the Convention, and much

to my gratification found it crammed. On the second day of the Convention one hundred and seventy-five sat down to dine at the first table, and between twenty-five and fifty at the second, and no fault was found with the fare, I assure you. Mr. Porter is a gentleman and a Christian. He keeps a temperance house on principle; and is, therefore, entitled to the patronage of all temperance men who come in his way.

I make these remarks, as equally due to Mr. Porter, and the cause he serves; and hope they may subserve both the interests of temperance, and the convenience of the temperate.

Boston, Oct. 8, 1838.

J. P.

FOR ZION'S HERALD.

SHALL WE PAY THE PRESIDING ELDER.

I answer, yes, if you possibly can, and not wrong your preacher. The Presiding Elder and preacher have a just claim on the societies they serve, and should be paid if possible. But if it be impossible to pay the whole, then pay each in proportion to his claim, as much as you can. This is Methodism. It is all I contend for. But "Justice" claims that the Presiding Elder should receive his full quarterly demand at each Quarterly Conference, whether there be any thing left for the preacher, or not. Hence he triumphantly inquires, "Will it be better to wrong two men than one? Will it not be better to do one thing right, than to do all wrong?" That is, in plain English, "Will it not be better to keep the Presiding Elder fat, and starve the preacher to death, than that both should be moderately hungry?" To say the preacher should have his claim too, does not relieve the difficulty at all. The case in controversy is one of insolvency, where the full claim of both cannot be met. In such cases, for the societies to show partiality to the Presiding Elder or preacher, is *unjust and anti-methodist*. The church member who should act on this principle in his own private business, would be chargeable before the church and liable to expulsion.

I say again, the Presiding Elder and preacher have a just claim on the societies they serve. Not to meet this claim when it may be met, is wrong. No apology can excuse it. It is fraud of a deep dye, of which I hope no society will be guilty. If Justice, or the Boston District Stewards, claim more for Presiding Elders than I here allow, I utterly mistake their character; and would admonish all whom it may concern, "to look before they leap, and keep to the old land marks of even-handed justice."

EQUALITY.

Oct. 14, 1838.

ZION'S HERALD.

BOSTON, WEDNESDAY, OCTOBER 24, 1838.

Will our correspondents, "Truth," and "One who desires to know what is truth," please forward us their address and residence. Whether their communications are published, or not, they may rest assured, that if they wish to remain *incognito*, that wish shall be gratified, as far as the editor is concerned; for he never was yet charged with betraying a correspondent. We frequently insert communications with fictitious signatures, but it is always proper the editor should know who the writers are.

OHIO ANNUAL CONFERENCE.—This Conference commenced its annual session at Columbus, O., the 26th ult. The Anniversary of the Conference Missionary Society was held on the following Monday. Bishop Waugh and Rev. E. Smith addressed the meeting. The sum collected was five hundred dollars, one hundred of which was a donation from a citizen of Columbus, a member of the Protestant Episcopal Church.

The editors of the *Western Christian Advocate* remark, that the present is a glorious era in the Ohio Conference. For, as they say, "the fire is kindled, it burns—blazes, and will never be quenched. It requires no effort of fancy, while mingling with the members of this Conference, and dwelling upon the subject of missions, to conceive that millennial scenes are opening on the church, and that the apocalyptic angel has commenced his flight."

We rejoice to be able to state to our readers, that the sum collected within the bounds of this Conference during the past year, for missions, is nearly *eleven thousand dollars*, going a little beyond the Pittsburgh Conference. The editors of the *Advocate* think that next year will bring to the Conference a credit of \$15,000.

Rev. E. W. Schon was appointed Agent of Augusta College. Sixty of the preachers offered ten dollars each, for the purpose of paying the interest of \$10,000, due on the subscription of the Ohio Conference, to the McKendree Professorship in Augusta College. The Ohio Conference is awake to the subject of education. Four high schools are to be established in the State, under the patronage and control of the Conference.

The net increase the past year is about 2500.

COMMENDABLE.—The Erie Conference at its late session, passed a resolution, recommending all the preachers of that Conference to visit the common schools within their several charges, with a view to encourage learning and moral principles among the scholars. Such a practice would prove highly beneficial in any Conference. We hope the N. E. Conferences will not wait for a resolution upon the subject.

THE ELECTIONS IN OHIO AND PENNSYLVANIA, which have just taken place, have resulted in favor of the democratic party. Both of these States were whig last year. In Ohio, the democratic party have chosen their governor, by a majority as far as heard from, of about 10,000 votes. This State sends nineteen representatives to Congress. Last year eleven were whig and eight democratic. This year it is just the reverse. The democratic party is said also to have a majority in both houses of the Legislature.

In Pennsylvania the democratic governor is elected by a majority of 8 or 10,000, but we are unable to state anything further.

The whigs have succeeded in New Jersey, members of Congress and Legislature.

CANADA.—The people of Canada are fast emigrating to the States, and to the Territories of Wisconsin and Iowa. Farms can be bought in Upper Canada for one half the sum asked for them three years since. This goes to prove a declaration we made not long since, that a great proportion of the inhabitants of the Canadas are highly dissatisfied with the present form of government. Many thousands who did not engage in the late revolutionary proceedings, were, nevertheless, anxious lookers on, and would have rejoiced at the success of the rebels, as the royalists were pleased to call them. We believe it would eventually have proved a blessing to the country had they succeeded.

Many who are now moving, are said to be men of enterprise, character and worth; but they prefer "transporting their property where their industry and enterprise will be rewarded, rather than encounter the anarchy and hazard attendant on an attempt to revolutionize the Canadas."

ILLINOIS AND THE WEST.—On this increasingly interesting and important portion of our country, another book has just made its appearance. The writer is Rev. A. D. Jones, who has been travelling the past year at the West. He says that various and contradictory reports of this land are in circulation throughout the Eastern and Middle States, which are well calculated to puzzle and mislead the inquiring emigrant. The purpose of

the writer is to disabuse the public mind of these false impressions.

From the hasty examination which we have only been able to give it, we think the writer speaks with a spirit of candor. His work contains much information, and many hints which will be exceedingly useful to those who contemplate emigrating to the West. The different routes, and the costs of each are given, with the way for a farmer or mechanic to begin when he arrives there, and the customs of the people, &c. Accompanying the book is a well-executed map of Illinois, exhibiting the latest surveys and improvements.

EMIGRATION SHIP.—A number of gentlemen of N. York City, at the head of whom is Bishop Onderdonk, propose purchasing a suitable vessel, to be sold to such free persons of color, as will agree to man her with colored seamen, and navigate her as a regular packet between this country and Liberia, on condition that payment be made for her, by conveying emigrants from time to time from the United States to the colonies or settlements in that country.

ANOTHER MOB.—At the late session of the Genesee Conference, the Preacher's Anti-Slavery Society was mobbed, and its meeting completely broken up. The circumstances, as we gather them from the *Auburn Enquirer*, are briefly these:—

At the session of the Conference in 1837, a Preacher's Anti-Slavery Society, consisting of a majority of the members of the conference, was formed and it was agreed that the first anniversary of the Society should be held at the recent meeting of the Conference, on the second day of the session, and on the first day, notice was accordingly given. The trustees, however, were opposed to it, and after much consideration and discussion, it was at length agreed to hold the meeting at Clinton's Island, near the village of Elmira. The meeting was accordingly held. Next the close of the meeting, about twenty persons, mostly boys, came on the ground with drums and divers other instruments of music, with which they made a noise, but used no violence.

Public notice was given, that on the next Monday another meeting would be held at the same place, and an address delivered. Some members of the Society thought it inadvisable to hold the meeting, as a number of men from the inhabitants of the place had been present, respectfully requesting its omission.

The meeting was held, and was broken up, and dispersed. The *Banner* says that the number of preachers present is stated by some to have been as many as thirty, and by others as low as fifteen.

The mob was one hundred strong. On their arrival, one of the number notified the meeting of their object, and advised the people to disperse, assuring them, that if they did not immediately, they would employ means to compel them. Upon this the ladies started, and gradually the rest followed.

The editor of the *Banner* states that the abolitionists are a majority of the Conference, and that the Society contains about one hundred members.

We have no doubt that the persons composing this mob, were worthless fellows—men of no character, and it would be no difficult task to keep such in awe, were it not that in some way, they are contemned by "men of property and standing." It is only for the community, generally, to set their faces against mobs, and they cease.

CHANCELLOR KENT'S OPINION.—Just as our paper was going to press, a friend handed us the *Boston Courier*, containing Chancellor Kent's opinion on the License Law of this State, the mysterious document so much talked about, with the information, that it was drawn out by our remarks in relation to it, in the last Herald. The writer declares, however, that it is no secret, nor has it ever been made so; that it has been chosen to our paper, by a man who has expressed a desire to see it, and that the number has not been small.

But why has it not been published, agreeably to universal custom in such cases, and especially as, according to the statement of the correspondent of the *Courier*, the number of gentlemen, who have expressed a desire to see it, is not small? Why? "Ah, that's the question." We shall give the Chancellor's opinion in our next.

MARIA MONK.—The *Protestant Vindicator* has a long article in relation to Maria Monk, it being a reply to an editorial paragraph which appeared in the *N. Y. Commercial Advertiser*, and which we copied into our paper of last week.

Rev. Mr. Brownlee states, that no pains have been spared to induce her to come out with a public denial of her books, but which she has always refused to do. He says likewise, that she has been scandalously deprived of the profits of her books; hence she is disgusted with, and filled with prejudice against all Protestants; for she is still a papist in her views and feelings, and a nun in manners and morals. He says that for two years, no pains have been spared by a certain conspiracy of men in New York City, and in Montreal, to ruin Maria Monk's character, in order to destroy the evidence and force of her books. Those conspirators, he says, first got her out of a Christian family, and beyond the reach of moral and religious instruction, and placed her in a house where infidelity was openly avowed, and there she was found studying Paine's Age of Reason, and that they determined not to stop short of actual seduction!

Our confidence in the character of Maria Monk is shaken. Our belief, in the wickedness, the awful wickedness of the Roman Catholic priests, not of Maria Monk's would be heaven it could justify be. If Maria Monk's books are not true, the Protestants have gained nothing in the—papist have gained much. Those who get them up, probably cared nothing about the point in question, all they wished was to make money; and if they could have made as much by publishing a book against Protestants, they would have as readily done it. These remarks are made upon the supposition that she has imposed upon the public.

TO WHOM IT MAY CONCERN.—We received a letter last week, postmarked "Derby Line, Vt.," addressed to Rev. D. Lee, Oregon. The postage on this letter was not paid; of course we have to pay it, as it is deposited by the Post Master in our box, and charged to us.

This image shows a vertical strip of a document page. On the left side, there is a dark, textured binding edge. The rest of the strip is a lighter, possibly blank or heavily faded, area. The strip is narrow and appears to be a scan of a physical document.

Poetry.

[From the Religious Souvenir for 1839.]

PAUL PREACHING AT ATHENS.
Suggested by the *Cartoon of Raffaele*.
By Miss Ann Charlotte Lynch.

GRECE! hear that joyful sound,
A stranger's voice upon thy sacred hill,
Whose tones shall bid the slumbering nations round,
Wake with convulsive thrill.
Athenians! gather there, he brings you words
Brighter than all your boasted lore affords.

He brings you words of One
Above Olympian Jove. One in whose light
Your gods shall fade like stars before the sun,
On your bewildered night.
That UNKNOWN GOD of whom ye darkly dream,
In all his burning radiance shall be seen.

Behold, he bids you rise
From your dark worship round that idol shrine,
He points to Him who reared your stony skies,
And bade you Phebus shine.
Lift up your souls from where in dust ye bow,
That God of gods commands your homage now.

But, brighter tidings still!
He tells of One whose precious blood was spilt
In lavish streams upon Judea's hill,
A ransom for your guilt,
Who triumphed o'er the grave, and broke its chain;
Who conquered Death and Hell, and rose again.

Sages of Greece! come near
Of daring thought and giant mould,
Ye questioners of time and nature, hear
Mysteries before untold!
Immortal life revealed! light for which ye
Have tasked in vain your proud philosophy.

Searchers for some first cause!
Mid doubt and darkness—lo! he points to One
Where all your vaunted reason lost must pause,
And faint to think upon.
That was from everlasting, that shall be
To everlasting still, eternally.

Ye followers of him
Who deemed his soul a spark of Deity!
Your fancies fade—your master's dreams grow dim
To this reality.
Stoic! unbend that brow, drink in that sound!
Skeptical! dispel those doubts, the Truth is found.

Greece! though thy sculptured walls
Have with thy triumphs and thy glories rung,
And through thy temples and thy pillared halls,
Immortal music sing,
No sounds like these have rent your startled air,
They open realms of light, and bid you enter there.

Biographical.

FOR ZION'S HERALD.

Died, in Hallowell, Me., August 1st, REV. GEORGE W. BALCH, for several years a member of the Mo. Wesleyan Seminary.

Such was the character of our late esteemed brother, that it is deemed by his friends and fellow students, inconsistent with his obligations to society, to permit so bright an example of Christian excellence to pass away, with no more than the ordinary notice of his death, which has already appeared in the papers. But in performing this act of justice to the deceased, and duty to the living, it is not designed to run into the details of a life, in many respects not very dissimilar from that of others in like circumstances. His intellectual, moral, and religious character presents the most fruitful and useful type of contemplation, and we shall attempt nothing more on the present occasion. His intellect was not of the highest order. It was quick rather than profound; active, more than it was broad and expanded. What he knew seemed to come by intuition rather than from study. His ideas in relation to any subject, appeared to flash upon him at once; nor did he possess to any considerable degree that invariable attribute of superior minds, of holding his thoughts in the grasp of his intellect, till he had thoroughly inspected their qualities, causes and relations.

It was in his moral susceptibilities that he manifested the strength and sensibility which rendered him an object of peculiar admiration. No sooner did some relation of life arrest his attention, than the corresponding obligation flashed upon his mind with the warmth and vividness of a sun-beam. His conscience seemed to urge and press upon the powers of perception, and as soon as his intellect saw the line of duty clear, he felt the force of a irresistible power impelling him on to compliance.

Many incidents of his life might be adduced to prove and illustrate the truth of this remark. I will mention only two. The first is that of his conversion, which seems, second to the Spirit's action upon his heart, to be a natural consequence of a clear perception of his relation to the Supreme Being. He saw that he was a child—he felt the propriety of unlimited obedience; he was a recipient of favors—gratitude swelled his heart; he was a sinner—and he was sorrowful—in nature he detected indications of goodness, and in the Bible he read of "great and precious promises" of mercy—he was comforted and lived.

Subsequent to his conversion, a slight circumstance led him to reflect on the wants of the heathen, and the responsibilities of the church, and the moment he turned his eye to the "desolations of Jerusalem," and the "perpetual desolations" of the Gentiles, and he caught the sound of his supplications, "Come over and help us," in the fulness of his soul he cried out, "Here am I, Lord, send me," and the Lord seemed to answer, "I will also give thee for a light to the Gentiles," and many through thee "shall inherit the desolate heritages."

There is an additional light in which his character should be contemplated, and especially by the young—mean his power and tenacity of purpose. When he first formed the plan of leading the life of a missionary, he was young, friendless, uneducated and poor. But through all the vicissitudes of acquiring a competent education, in which he was in part assisted by the N. E. Conference Education Society, never once was he known to falter, nor did he ever lose sight of his main design. Even in the concluding stage of his illness, when his emaciated body was brought here from Portsmouth, by the kindness of a friend, and when all that he uttered seemed hallowed by his near approach to the eternal world, the only tear I saw him shed, followed the expression of his "only regret," as he called it, that he "should not be able to sail for South America in June." Death, in his eyes, appeared to consist, not in a separation of body and soul, but of both from the field of their labor.

The consciousness of his conduct forms another trait in his character worthy of notice. He seems to have overlooked the ordinary questions which suggest themselves to men's minds in determining upon any action, such as "Is it expedient?" "Will it benefit me?" &c., and confined himself mostly or entirely to the most important interrogations, "Is it right?" "Is it duty?" In this spirit he embraced with great ardor the various positions held by philanthropists of the present day, which he supposed were consistent with our relations to society and to God, without ever inquiring whether they would succeed, or whether, through the influence of prejudice, or aversion, or ambition, or the opposition of misguided antagonists, they would ultimately fail.

In being an abolitionist, he did not inquire whether the South, or the Church, would favor or oppose him; in advocating the doctrine of peace, he did not wait for the tardy movement of legislatures and monarchs, any more than in preaching the gospel of Christ, he waited to see "whether men would hear, or whether they would forbear;" for he found it much easier to discover "what was commanded," than what would flourish.

His conscience and understanding, aided by the divine oracles, spoke explicitly on the former question, while it would require an exercise of omniscience to settle the latter. His was a patient index to duty; patented by the great Governor for our use; the other he considered the invention of man, a "device of the understanding," which would reach beyond the boundaries of human forecast.

I need say but little of his religious character; it may be inferred from what precedes. He was fervently devoted to the cause of the blessed Redeemer. It seemed to be "his meat and his drink," to do his will, and not only to do, but to suffer it. For there are two elements in religion, the active and the passive, the former is characterized by energy, the latter by resignation. Faith is the essence of both; and that soul in which they are so completely united and balanced, and triumphant, as to cause it to say, "Thy will, O Lord, be done by me, and in me," shows marks of perfection. The former of these characteristics was manifested during our brother's health; the latter most eminently in his sickness.

The death of our worthy brother was such as might be expected from his life;—it was perfectly satisfactory to the most scrupulous believers. A short time before his departure, he inquired if it was thought he should live hours, and being answered in the negative, he "blessed God" with a firm voice, upon which his face was lit with a smile, and his eyes were drowned in tears. And thus he died.

—You have seen
Sunshine and rain at once; his smiles and tears
Were like a better day. Those happy smiles
That played on his (dying) lip, seemed not to know
What guests were in his eyes."

In the death of our brother, humanity has lost a warm friend, society a peaceful citizen, youth, and especially Sabbath school scholars, a devoted teacher, and Christianity an ardent advocate. What he would have been, God only knows; but his most intimate friends feel most the loss of what he was.

B. F. TEFTE.
Me. W. Seminary, Oct. 3, 1838.

FOR ZION'S HERALD.

Died, at his late residence, Portage, Allegany Co., New York, July 26th, 1838, Rev. Amos FRANKS, aged 76. He was born in Plympton, Mass. Subsequently, his parents moved to Hardwick, Worcester Co., where he spent his juvenile days. In early life, he served his country in the Revolutionary war. At the age of 20, he sought and found the pardon of sin, and soon united with the Baptist Church. Afterwards, he married Mary Shays, sister to Gen. Daniel Shays, the noted revolutionist, and settled in Barre, Vt. In 1802, he united with the M. E. Church, and shortly after was licensed a local preacher, and ordained a Deacon, by Bishop Asbury, in 1807. He continued a faithful laborer in that capacity, in the vicinity, till 1832, when he removed to Portage;—where he remained, to wait his exit to a better world.

His conversion was remarkable, powerful, and clear. While out in a grove, for the purpose of prayer, his spirit agonized for the blessing of justification, till his bodily strength left him, and he lay prostrate for hours, when the Lord broke into his soul with such light and love, as enabled him to rejoice with joy unspeakable; which state continued, with but little intermission, for months. He went from house to house, declaring what great things the Lord had done for him. The same spirit and power of Godliness continued with him in after life.

Although he was not always in the highest state of ecstasy, yet his devotional feelings were such, that, wherever he was—at home or abroad, in the house of God or in the prayer or class meetings—his theme was experimental Godliness. His preaching was often in the demonstration of the Spirit and power. His views were clear on the doctrines of the gospel, and the people sat with great delight under his word. Many will long remember him with pleasure. His sickness was long and distressing (being eight months), which he bore with patience and Christian fortitude.

In the first part of his sickness, he conversed freely on the subject of exchanging worlds, and gave his children, who were with him, a solemn and impressive charge to serve God, and be always ready to depart; to be sure and read some part of the Scripture daily. He likewise spoke to all those who came in, warning and inviting them to prepare for eternity, and rejoicing in God that heaven was drawing near, and that soon he should be with Christ.

This state of mind continued for weeks, but toward the last of his sickness, he was able to converse but little, but often said he greatly desired to depart and be with Christ, if it were the will of God.

Thus our dear father has gone to his home, after serving his generation and family so long and so faithfully, to reap his reward in heaven.

D. KILBURN.
Cumberland, R. I., Oct. 12, 1838.

FOR ZION'S HERALD.

Died in Easton, Mass., Oct. 3, MISS SARAH KINLEY, aged 54.

For eight years past, she has been a member of the M. E. Church, and exemplified the character of a devoted follower of her divine Redeemer. Through her Christian experience among us, her soul seemed to be watered by the river of life, and in the times of the most spiritual drought around them, are able to show forth their heavenly origin.

Her last sickness, though short, was extremely distressing, and in this trial, she was permitted to prove her faith, and her patience, in suffering the will of her Lord. Then

"Let the world bewail their dead,
Fondly their friends their pain;
Sister, friend, Jesus freed,
Death, to thee, to us, is gain;
Thou art entered into joy;
Let the unbelievers mourn,
We in songs our lives employ,
Till we all to God return."

On Sept. 23, in Easton, Mass., died BR. THACHER PIERCE, aged 51.

For nearly thirty years, he has been an active official member of our church, doing a willing service for her, as unto God, from the heart, to the general satisfaction and edification of the body of Christ. His piety was deep, his character ardent and enlightened; hence none of those periodical rises and falls which make up the Christian course of some, were exhibited in his life; but drawing his instructions from the Bible, he aimed to do his duty according to its divine injunctions. No extant joys crowned his last hours, but in strict self-examination, he said he had no condemnation, no distressing fears; for him to live was to exhibit Christ, to the church, to his family, to the world, and for them, if it was the will of God, he had a desire to regain his health; while to die would be personal gain. In temporal things, he sat "his house in order," and made ready his chariot. The "King of Terrors" arrived, and

"Lo, the prisoner is released,
Lightened of his fleshly load,
Where the weary are at rest,
He is gathered into God."

J. BAYLEY.
Easton, Oct. 12, 1838.

N. B. As brother Pierce was a subscriber to the Christian Advocate and Journal, will be pleased to copy the above and oblige the mourning friends?

FOR ZION'S HERALD.

Died in Chester, N. H., after a short but distressing illness, Sept. 21, Mrs. NANCY CHASE, consort of Br. Caleb Chase, aged 66.

Sister Chase experienced religion in the year 1782, and connected herself with the Congregational Church, with which she continued 18 years. She then joined the M. E. Church, wherein she not only lived an exemplary member, but a bright and shining light during the remaining of her life, which was 30 years. During these 48 years, she lived irreproachable and unblameable before all. In all her labors, business and cares of life, the governing principle of her heart was, "Not my will, but thine, O Lord, be done." In all her life she was universally beloved, and died as extensively lamented. She died as she lived, in the fullest assurance of blooming in immortality and eternal youth, giving glory to God. Let me die the death of the righteous, and let my last end be like hers.

Br. Chase, while bending beneath the infirmity of years, is called to part with the partner of his youth, and thus pass his remaining years in loneliness, without any relative to comfort him. But he is not alone, for God is with him.

May his path be illuminated with divine light, and his heart filled with divine consolation, and be comforted with a good hope of meeting her in heaven, and that his loss is his present and eternal gain. May God sanctify this affliction to the good of the church in this place.

O. G. SMITH.
Chester, N. H., Oct. 8, 1838.

The Christian Advocate and Journal, and Zion's Watchman are respectfully requested to insert the above.

O. G. S.

Died on Thursday, the 16th of August last, Mrs. SARAH EATON, consort of Mr. Ebenezer Eaton, of this place.

Her sufferings were very severe, but she bore them with patience and resignation to the divine will. Not long before her death, she became quite joyful in hope, and also manifested an earnest desire for the salvation of all her family. She finally closed her days in peace, and met death with composure. She has left a large family and circle of friends to mourn their loss, which we trust is her eternal gain. She was aged 53 years.

DAVID WILCOX.
Bibleheim, N. H., Oct. 14, 1838.

FOR ZION'S HERALD.

Died, Sept. 23d, DAVID DALES, of Greenfield, N. H., in the 29th year of his age.

He experienced religion in New York, when about 20 years of age, and joined the M. E. Church, from which time his attachment to its doctrines and discipline was strong. For some time he has held the office of Class Leader, which so long as his health permitted, he filled with an ardent becoming his office.

His love to God was so ardent, that he was led to love others, to pray for and speak out in their defence, though he who "the blood of sin" blood all nations, had given to some of them "a skin not colored like his own." Br. Dales was unlike some professed Christians, who to-day are on the mountain top, and to-morrow are heard complaining of barrenness of soul; but as he informed me, but a short time before he left the church militant, that "His experience for years had taught him that the privilege of the Christian is to have his peace like a river." I had the pleasure of visiting and conversing with him but two days before he died, when he informed me that "no cloud darkened his sky." Though he felt a desire to remain with his family, yet he could say, "the will of the Lord be done."

His disease was consumption. His friends informed me that for a short space before he died, he appeared to be somewhat deranged. His death was easy. He has left a wife and one child to mourn the loss of a dearly beloved and affectionate husband and father, and the church one of her brightest ornaments.

JOHN JONES.
Peterborough, N. H., Oct. 13, 1838.

P. S. For the information of the friends and relations in that section of the country, the editors of the Christian Advocate and Journal, and Zion's Watchman are respectfully requested to insert the above.

"FIRESIDE EDUCATION."—We promised to give in our last a few extracts from this excellent book, but want of room obliged us to defer them.—ED. HER.

Childhood is like a mirror, catching and reflecting images from all around it. Remember that an inquisitive doubt or a profane thought uttered by a parent's lip, may operate on the young heart like a careless spray of water thrown upon a polished steel, staining it with rust which no after scouring can efface.

There are no pleasures so sweet as those earned by effort—no possessions so sweet as those acquired by toil. The truth is that the main happiness of life consists in the vigorous exercise of those faculties which God has given us. Thus it usually happens that more enjoyment is found in the acquisition of property than in its possession. How often does the rich man, surrounded with every luxury, look back from the pleasures and possessions of this world, with fond regret, to the days of humble but happy toil when he was struggling up the steep ascent of fortune!

It is perhaps needless to add that ale, beer, cider, wine and spirits are unnecessary to children, for they are probably unnecessary to all. But, connected with the subject of stimulating drinks, there are two questions for the parent to consider: the one as to health, the other as to morals. There cannot be a doubt that if a person desires to enjoy the highest vigor of body and mind, he must first perfect his exercise of physical and intellectual powers, that his true purity is to avoid all stimulating drinks, except so far as they may be occasionally prescribed, in sickness and decay, by a physician.

I am afraid many good and pious people make a great mistake in cherishing gloomy views of life, both among themselves and their children. Under the idea that it is necessary to wean the heart from the pleasures and possessions of this world, they speak of it habitually as a vale of tears, a path of thorns and briars, through which we must pass in our journey to another state of existence. This is certainly an erroneous view of life, and the fruitful source of many evils. It disgusts the young and cheerful with religion and religious people, who become associated in their minds with moody dullness, or revolting gloom.

There is one trait of character in our American boys, which I think deserves to be checked; and that is the inclination they have to carry on against familiar birds and the lesser quadrupeds. As soon as a boy can hurl a stone, he becomes a Nimrod, and goes forth as a mighty hunter against the blue birds, cat birds, swallows and robins that venture into our gardens, orchards and fields. Not even the little wren, that comes with his fair offer of a dozen beautiful songs a day for the rent of some nook or cranny about the house, is safe from the whizzing missile. Not even the little sparrow, that would build beneath your window, is tolerated. Not even the little ground squirrel, that enlivens the woods, is permitted to eat his nut in safety. And when the boy becomes a youth, the same exterminating war is carried on, though with a different weapon. With the fowling piece in his hand, he roams the orchard and the field, slaughtering, without discrimination, jays, woodpeckers, sparrows, blackbirds, bob-o-links, and the rest of the feathered family.

Teach your children, by example and precept, never to wound a person's feelings because he is poor, because he is deformed, because he is unfortunate, because he holds a humble station in life, because he is poorly clad, because he is weak in body or mind, because he is awkward, or because the God of nature has bestowed upon him a darker skin than theirs.

The rich man, who makes an ostentatious display of his wealth, and thereby robs a poor man of his peace of mind, is, in the eye of morality, a robber. The fortunate man who bestows scorn and contempt upon the unfortunate, and thus takes away his self-respect, is in the eye of morality a thief. Let such lessons as these be engraven by a mother's hand on the heart of every child.

PROSPECTUS
For publishing a religious paper in the German Language, to be called "THE CHRISTIAN APOLOGIST, an Evangelical Appeal to the Germans in North America."

This publication of this paper is intended for the special benefit of those who speak the German language in our country, and will be conducted with a view to promote their temporal and spiritual interests.

The Apologist will set forth and vindicate all those cardinal doctrines propagated by Martin Luther, and his distinguished associates and successors in the Reformation, viz:—

1. The incarnation of Christ, as God manifest in the flesh. 2. The substitution of the mysterious Being, uniting in his person the nature of the offended Creator and the offending creature, as an atoning sacrifice in the room and stead of the guilty. 3. The radical and universal depravity of the human race, and the exceeding heinousness of sin in the sight of God. 4. The absolute necessity of the grace of God, communicated by the holy Ghost, to change man's nature, and fit him for a union with his Maker in heaven. 5. Justification by faith alone, and obedience to Christ. 6. A general judgment, eternal rewards and punishments.

It will furnish an account of the experience of individual Christians in the grace of God, their usefulness in life, and triumph in death.

The Apologist will labor to promote education as the hand-maid of religion, and take a deep interest in advancing the benevolent institutions and efforts of the present age. It will also contain a portion of agricultural matter, and general intelligence, foreign and domestic.

TERMS.—THE CHRISTIAN APOLOGIST, and Evangelical Appeal to the Germans in North America, will be published weekly, on a medium sheet, and new type, price one dollar and twenty-five cents a year, payable in advance in all cases.

Any person who will remit us the money in advance, free of expense, shall be entitled to five copies for \$5, eleven copies for \$10, twenty-four copies for \$20, and so on in the same proportion for any greater number; all the copies to be sent to one address, by mail or otherwise, as the person ordering may direct.

The publication to commence so soon as the subscriptions and donations will justify the undertaking.

J. F. WRIGHT,
L. SWORMSTEDT.
Cincinnati, Sep. 14, 1838.

because he is deformed, because he is unfortunate, because he holds a humble station in life, because he is poorly clad, because he is weak in body or mind, because he is awkward, or because the God of nature has bestowed upon him a darker skin than theirs.

The rich man, who makes an ostentatious display of his wealth, and thereby robs a poor man of his peace of mind, is, in the eye of morality, a robber. The fortunate man who bestows scorn and contempt upon the unfortunate, and thus takes away his self-respect, is in the eye of morality a thief. Let such lessons as these be engraven by a mother's hand on the heart of every child.

THE YOUNG LADY'S FRIEND.
THERE is, we are aware, no scarcity of books of counsel and advice to young ladies, and some of these are exceedingly appropriate and useful; but, so far as they have come under our notice they fall far short of the "Young Lady's Friend," which combines in one volume more practical lessons on the very interesting subject of the duties of woman, than can be found diffused through the multiplied and elaborate works on the same subject that have heretofore been given to the world. Indeed it is so interesting, so judicious, so devoted upon a lady, let her situation be what it may, that not here laid down with practical clearness, not only in the most approved mode, but the most delicate and endearing manner.

For sale to the TRADE and at retail by
WEEKS, JORDAN & CO.,
121 Washington street,
Sept. 26.

ILLINOIS AND THE WEST. WEEKS, JORDAN & CO., will publish about the 15th of October, a new work on Illinois and the West, with a new map, drawn from the latest United States surveys. It will contain about 250 pages, and will be the best guide to a New England tourist, with the view of settling a town for a New England Company and exploring the different portions of the country as to its productions, climate, diseases, facilities for location, the advantages offered to capitalists, and the names of those who are desirous of settling in the West, routes, conveyances, &c., &c.

For sale to the TRADE and at retail by
WEEKS, JORDAN & CO.,
121 Washington street,
Oct. 10.

PARLEY'S FIRESIDE EDUCATION.
THE publishers select the following, among the numerous notices of this work.

"We know of nothing so practical, and so well adapted to our republican institutions as the work before us. Every mother should keep it on the shelf, and make it her daily companion."—*Boston Evening Gazette*.

"We strongly recommend the perusal of this book, to all young heads of families. They will derive hints from it by which they cannot fail to profit."—*Boston Atlas*.

"It is full of ray remarks, and is well stored with anecdotes, many of which are new and striking."—*Dedham Patriot*.

"Delightful it is, and must be to every mind capable and desirous of happiness here and hereafter."—*Boston Pearl*.

"The book whose title is at the head of this notice, is decidedly one of the best and most practical education we have ever read."—*Kitchener, N. York*.

"This work is just the thing that is adapted to the want of parents and teachers."—*Norfolk Advertiser*.

"All should buy, read and practice upon its admirable teachings."—*Reading Saturday Courier*.

"It contains large and liberal views of the several topics of which it treats. Every page reminds us of the veritable Parley, only in a higher region. The style is clear and forcible, elegant; and the illustrations are as beautiful as appropriate."—*Bakers Magazine, edited by Mrs. Whittier*.

WEEKS, JORDAN & CO.,
Publishers.
Oct. 10.

TRAVELS IN EUROPE, viz. in England, Ireland, Scotland, France, Italy, Switzerland, Germany, and the Netherlands. By WILHELM FISK, D. D., President of the Wesleyan University, at Middletown, Conn.; with engravings.

Also—THE CONVERT'S GUIDE, and Preacher's Assistant. By Rev. F. C. FISK, D. D. Price 62¢ each. A liberal discount to wholesale purchasers.

FURNITURE & CHAIR WAREHOUSES,
No. 55, 57, 59, 61, 63, and 65 Cornhill.

J. M. DOB & CO., successors to WHITNEY, BROWN & Co., have for sale, a variety of elegant Furniture, of the most approved patterns and workmanship, all of which will be sold on the most liberal terms, consisting, in part, of the following articles, viz.—Stereos, Bedsteads, Dressing Cases, Sideboards, Couches, Sofas, Sofa Beds, Dining, Pembroke, Card and Work Tables, High Top, Field, French, Trunk and Bedsteads, Looking Glasses, Brass Fire Sets, Timepieces, Spring-seat Rocking Chairs, Portables, Wash Stands, Toilet Tables; Mahogany, Card-Table, Grecian, Cause-Seat, Fancy and Windsor Chairs; Featherbeds, Beds and Mattresses—wholesale and retail.

GENTLEMEN'S
HAT AND CAP WAREHOUSE,
40
WASHINGTON STREET, BOSTON.

J. B. HOLMAN, Manufacturer of HATS, CAPS, STOCKS and FURS, and dealer in Suspender, Gloves, Hosiery, &c.

Hats, Caps, &c., made to order at a few hours' notice.

The above articles for sale by the case, dozen or single, at the lowest cash prices.

PHINEAS HOWES,
Merchant Tailor, No. 111 Washington Street, (opposite the City Hall,) keeps constantly on hand an assortment of Broadclothes, Cassimeres, Vestings, &c., which will be made to order, at short notice. The patronage of the public is respectfully solicited.

DR. CHURCH'S TOOTH POWDER,
THE GREAT TOOTH PRESERVATIVE.

DR. CHURCH'S Tooth Powder, for cleansing and preserving the Teeth, is a most valuable and useful preparation, made by Dr. Church, which, upon application, is invaluable and beyond all price for the following reasons:—

1. It is excellent in giving the Teeth a beautiful white polish, and preventing their becoming discolored.

2. It is sure to cause and preserve a sweet breath and a pleasant taste to the mouth.

3. It is also an infallible cure for the Tartar which collects on the Teeth, wholly removing it, and at the same time hardens the gums, and causes them to be re-instituted in their proper place.

4. Nearly one half of the Teeth which are extracted, are owing to the Tartar having eaten away the gum, thereby causing the Teeth to become loose, and rendering their extraction necessary.

Many recommendations could be adduced, but can only now be given.

This is to certify that a short time since, I procured a box of Dr. Church's Tooth Powder, which I have used with great benefit to my teeth. Before I procured the powder, my teeth were much discolored, and had gathered considerable tartar, especially near the gums, which were very soft and spongy. After using the powder for a short time, my teeth were rendered clean and white, my gums firm and healthy, and the contrast between them now and what they were, is astonishing. I consider the powder invaluable, and with great pleasure commend it to every one.

HENRY H. PERRY,
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